



emphaticism and try to imagine how a black person might look at what's happening.

We look at each of these police attacks as a unique case, just as we look at Song My as an "isolated incident." It doesn't occur to us that a black man might see a pattern in what's going on.

He will remember the Marcus Garvey liberation movement of the 1920s and the Black Muslim movement of the 1950s, both important and promising efforts at the political organization of the urban black poor by blacks themselves without hidden white financial support and control. Both movements were smashed by the white government.

### GUNS

We whites buy the Los Angeles police department's explanation of the attack the other day on the grounds that the Panthers in the apartment had guns and fought back.

A black person might remember a similar attack launched by the LAID in 1963 against the Honorable Elijah Muhammad's temple there. The assault, also near dawn, included firing nobody knows how many rounds of machine-gun ammunition in the place. When it was over, no guns were found.

You don't have to be a fanatic or a Communist or an irresponsible militant to conclude that if the police are going to attack you with machine guns, you're going to be injured, you'd as well try to defend yourself.

In fact, a non-white person might decide, after comparing notes with Los Angeles, that the police are going to kill his people's lives.

Some people will read this and say the writer is encouraging them to pick up guns and shoot policemen. He is not. He is absolutely against police murder. He is saying as he is against the murder of black people. He is saying that if the police are going to kill his people's lives, he is going to pick up a gun and shoot them. There is no other way to survive.

We whites do white people, when we're in a serious jam, we get ourselves a lawyer, we go to court and we sue. Black people don't have mon-

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